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**Earthly Problems in  
Heavenly Light.**



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# Earthly Problems in Heavenly Light

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BENNETT SERMONS 1904

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BY

JAMES REED

HENRY CLINTON HAY

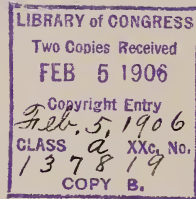
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To the Members and Congregation of the  
Boston Society of the New Jerusalem, this  
little Volume of Sermons is affectionately  
Dedicated.





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## NOTE

In the late autumn of 1904, when a terrible war between Russia and Japan was filling the world with thoughts of its horrors; when vast industrial enterprises were concentrating capital in the hands of a few, and discontented laborers often combined in strikes, and their sympathizers theorized concerning new forms of society and of industrial order for their relief; and when the alarming increase of the social and divorce evil made moral reform a prominent problem for discussion in church conventions and in the literature of the day,— these sermons were delivered.

The New Church undoubtedly has access to heavenly light which should be applied to the solution of all earthly problems. The bequest of the late Mrs. Eleanor Bennett provides for the

extension of this light to the world. Hoping that this volume will be useful to that end, the trustees of the fund have secured its publication, and now invite friends of the cause to coöperate in its distribution, wherever minds can be found ready to give it candid consideration.

A course of lectures upon kindred topics was delivered in the same place in 1895, and their publication was secured by the trustees of the fund as the Bennett lectures of that year, under the title of "Light on Current Topics." As nothing of their value has been lost by the lapse of ten years, attention is called to them anew in connection with the contributions to the same field found in this volume. The lecturers then were as follows,—James Reed, Frank Sewall, Julian K. Smyth, Albert Mason, Samuel S. Seward, and Theodore F. Wright.

A course of Bennett Lectures was also published in 1899, entitled, "The Bible, Is it the Word of God?" It is hoped that our friends may help in making these publications so useful in the missionary field of the New Church that the trustees of the Bennett Fund may continue to issue them from time to time, and that many may thus be led into the heavenly light of the Lord's second coming for the solution of earthly problems.



I

# The Peace of Nations

REV. JAMES REED





“They shall beat their swords into ploughshares, and their spears into pruning hooks : nation shall not lift up sword against nation, neither shall they learn war any more.”

—*Isaiah II. 4.*

**T**HIS is seemingly a promise of a future happy condition upon earth. In the minds of most men it has been associated with the advent of our Lord Jesus Christ. They have regarded it as part of the prophecy which describes the effects of His coming. It is supposed to be of the same purport as the song which the angels sang on the plains of Bethlehem: “On earth peace; good will toward men.” But not yet has it been literally fulfilled. From the beginning of the Christian era until now, swords have been as plentiful as ploughshares, and spears have not been displaced by pruning hooks; nation has continued

to lift up sword against nation, and the art of war has been sedulously learned. Likewise peace and good will, while nominally admired, have been far from expressing the general state of mankind.

From these facts some have not unnaturally concluded that Christianity has been a failure. But such an inference is altogether too sweeping. Without doubt those whose hearts have been most fully pervaded with the spirit of the New Testament, have had reason to feel that their just hopes and expectations were not realized. Yet would it be a great mistake to assume that throughout the Christian centuries no progress had been made. "The mills of God grind slowly." Results which affect the condition of all humanity cannot be reached at a single bound. Moreover, Christianity, like all great spiritual movements, has had its changing phases,

its advancing and receding tides. We believe that its initial period or dispensation has come to its end, and that a new era is beginning. The impulse given by the Lord at His first coming has died out; and now He has made, and is making, His second advent, flooding the world with light, and kindling in the minds of men fresh motives, hopes, and aspirations.

The Christian Church, though in some measure emancipated from the Jewish narrowness and literalism, fell far short of apprehending in their fulness her divinely given teachings. She did not hold that any one nation was the sole depository of the truth, but she was slow to perceive that "nations are but men," and are rightly subject to the same laws by which individuals are governed. Whenever disputes arose between two countries, the church in either would,

as a rule, be equally strenuous in upholding its interests against those of the other, and the higher questions of right and wrong would be held in abeyance. Thus each nation would be a law unto itself, and in the waging of war would have the sanction of its religious teachers. The idea of a national conscience and a corresponding accountability to a higher power was hardly conceived of. Theoretically the nations ought to have lived at peace with each other; but, as a matter of fact, there has been no influence, from without or from within, which could restrain them from conflict, unless it were the fear of some stronger nation. In this way wars have been carried on, and invariably said to be justifiable.

So is it even at this day. And yet we now begin to see the signs of a coming change. A new spirit is abroad, and is

making itself everywhere felt. Among the manifest tokens of the new age, at which we never cease to wonder, are the improved means of communication, which almost annihilate space, and draw the ends of the earth together. The almost inevitable effect of steam navigation and transportation, of the telegraph and telephone, and of other modern appliances, is to bring the various divisions of mankind into closer touch with each other, and to lay the foundations of a universal brotherhood. Direct contact opens the way to a better acquaintance and a common understanding in which are all the possibilities of mutual love and service. The sympathies of men are world wide, to a degree never before known. Without regard to differences of nationality or creed, men are coming together and taking counsel of each other in a manner wholly unprecedented. Witness the

Hague tribunal, established to settle international disputes by peaceful arbitration. It is true that there is not yet an entire recognition of this benign authority. But there are few who question the correctness of the principles which it embodies, and it has already borne visible fruits.

Underlying all these considerations, and forming the very heart of them, is the doctrine of the Grand or Greatest Man, as taught in the writings of the New Church. The teaching is that the individual human being is not the only form of man, but that collective bodies of men, in a still higher manner and degree, exemplify that form. Obvious instances of this principle are a family, a civic community and a nation. A little reflection will show us that the true form of an individual man is not that of his flesh and bones, but that of his mind

and character. The body is only his outer covering; he himself, the loving and thinking being, is soul or spirit. To say that the soul or spirit has not a form of its own, or is not a distinct form of life, is to utter manifest absurdity. In thinking of this subject we must rise above material or sensuous conceptions. Mere shape is not form; it is only one of the least and lowest elements of form. Man's mental organism, as consisting of will and understanding, which are, respectively, the seats of his affections and thoughts, is what gives him his essential form, and makes him really human. Is it not easy to see, from this interior point of view, that, when many minds are working together for a common end, they constitute a larger unit of humanity? Who can deny that England, France and Japan, for example, are such units? And, going one step further, can we not plainly

perceive that all the nations collectively form a larger and more perfect man than any one of them can be singly? Each possesses qualities, or, in other words, capacities for usefulness, which the others do not possess in equal measure. Hence each was intended to contribute its part to the fulness, power and beauty of the whole. If any were cut off, something would be lacking to the completeness of the race.

Our best illustration of this doctrine is afforded by the human body, which is the perfect visible type of all that is human. What marvellous co-operation there is among its various organs and members! Head, hands, feet, eyes, ears, heart, lungs, nerves, blood, muscles, bones,—not one of them can be dispensed with. Each performs its own function as distinctly as if it were entirely alone, yet are they all bound together



in a relation of mutual dependence. Each works by itself in its own way, and yet is helpful to, and is helped by, all the rest. So should it be with mankind as a whole. All its greater and lesser units should do the work for which they are respectively best fitted. By filling their own places most efficiently, they are of the highest service to each other. Viewed in true light, no two nations have conflicting interests. It is only the grasping and selfish spirit of one or both of them which can cause them to disagree. Their normal condition is that of mutual helpfulness. No other can fulfil the true purpose of their existence.

This, we are taught, is the order of heaven itself. All who live there are associated with those who are most like themselves. From such association innumerable societies or communities are

formed, making it literally true, as our Lord says, "In my Father's house are many mansions." The life which prevails in those societies is that of neighborly love. The joy of those who become angels consists in doing good to others and in making them happy. Each society, and each member of a society, is a form of usefulness. Each has a capacity for service, which no other has in equal measure. Wonderful is the relation which all the parts of heaven bear to one another. It is no less wonderful than that, already enlarged upon, which holds together the different parts of the human body and makes of them one whole. Yea, as we know, it is essentially the same. All the angelic functions correspond to the functions of the body, so that it can be truly said of any given society that it is in the brain, the heart, or some other province of the Greatest

Man. And that Greatest Man himself, comprising all regenerated human beings from all the earths of the universe, is the most full and perfect image of the Creator.

The more we contemplate this beautiful picture of true order, the more eager we become to make it, so far as in us lies, a living reality among men. We see in it the only full answer to the prayer, "Thy kingdom come, thy will be done, as in heaven, so also upon the earth." Under its influence our hearts are continually more and more shocked at the horrors of war. Looked at as it is in itself, without regard to palliating circumstances, war is indeed utterly monstrous and diabolical. Human beings slaughtering each other by thousands,—fruitful fields everywhere laid waste,—happy homes ruthlessly destroyed,—all evil passions let loose, and venting them-

selves in murder, lust, and pillage,— this is war, with some of its inevitable accompaniments. Can the mind of man conceive of anything more dreadful, despite the fact that it is often attended with patriotic feelings and noble acts of courage and self-sacrifice? Loathsome disease, abject poverty, famines, floods, and earthquakes, belong in the same horrid category as war, the only difference being that the latter is knowingly and deliberately brought about by human agencies and is under human control. All these things may, under Providence, be overruled for good, yet are they intrinsically, hideous evils.

How, then, can war be done away with, or, at least, diminished? One way has already been suggested in what was said about the different forms of man. If nations are really but larger men, the same principles apply to them as to indi-

viduals. They are subject to no other moral and spiritual laws than individuals are. So far as this truth is impressed upon them, their one great purpose will be to keep those laws. National honor will be seen to consist, not in the hasty avenging of supposed insults or aggressions, after the manner of duellists, but in the faithful effort to discover the cause of misunderstanding, and to remove it by peaceful methods. For this end a court of arbitration may be necessary. What remedy could possibly be more simple and reasonable? How worthless are all other expedients in comparison with it! And, as we have seen, it is already, to some extent at least, an accomplished fact.

Nations, no less than individuals, need to examine themselves, to search out their evils, to repent of them, and to put them away. Not the least among the

advantages of a popular government is that it affords the best opportunities for doing this work. A political campaign, such as is common in our own country, is a kind of sifting process, in which all national defects and shortcomings, all dishonesty and inefficiency in high places, all errors of policy, are mercilessly scrutinized. So far as a campaign is conducted in a pure and patriotic spirit, with a single eye to the public good, it cannot fail to exert a wholesome influence. The damage comes when truth is disregarded, or when the primary appeal is made to local prejudice or selfish interest, and not to love of country. Against this danger we must always be on our guard, remembering that every election furnishes a fresh opportunity for honest and right-minded citizens to exercise their freedom and put forth their power.

When, in the language of the Psalm,

“the nations know that they are but men,” another virtue which they will cultivate will be humility. This is indeed essential to all sincere self-examination and repentance. But too often the prevailing spirit is that of self-assertion and vain glory. In such a case the attitude toward other nations must needs be suspicious, overbearing and resentful. All will agree that this is no more becoming to a nation than it is to a man. Sooner or later, it will, if persisted in, lead to downfall. A proper humility will not only make a nation mindful of its deficiencies, but will enable it to see wherein it can learn useful lessons from sister countries. To ascribe all excellence to itself, and to acknowledge no ground of indebtedness to any outside power, would be a sorry exhibition of national character. So far as men are conscious of their relations to humanity as a whole,

there will be a growing perception of mutual dependence, and a correspondingly modest estimate of themselves and of the particular portion of mankind with which they happen to be associated. One effect of this state of mind should be that nations will not be valued according to their bigness or physical prowess, but according to the amount of orderly happy life within their borders, and of their contributions to the genuine welfare and uplifting of mankind.

Another prime requisite for a well-ordered nation is self-control. The loss of temper is as prejudicial to a community as to an individual. To give way to feelings of anger or revenge is equally unpardonable in both cases. We all know how easy it is for popular feeling to run high, and for wicked passions to break loose. Consider, for example, the horrible lynchings with which the daily



papers make us only too familiar. These acts are not committed by strangers, but by our own flesh and blood, our own fellow-countrymen. Do they not justly lead us to feel that the crust of our boasted civilization is very thin, and that the line which separates us from barbarism is very narrow? "Verily man in his best state is altogether vanity." In and of himself he is nothing but evil, and can be saved only by the presence and power of the Lord. This is a lesson which nations need to learn; and in learning it, they will gain the necessary control over themselves. Their lower nature must be subdued under them, if they are to fulfil their highest destiny.

These are the conditions under which alone the peace of nations can be permanently assured. They are pictured in the expressive language of our text. If we look below the surface of its mean-

ing, we shall see that it describes states of affection and thought, not mere outward events. To beat swords into ploughshares and spears into pruning hooks is to choose the peaceful arts of industry rather than conflict and commotion, or, if we look still deeper, to lay down the self-life, with all its restless and ambitious strivings, and to live the life of useful happy service to others. This means the overcoming of evil, and the reception of good and truth from the Lord. As a necessary consequence it must follow that "nation shall not lift up sword against nation, neither shall they learn war any more."

It seems but little that any one of ourselves can do in bringing about this most desirable consummation. And yet the war spirit cannot die out of a nation except so far as it ceases to exist in the hearts of the people. As long as they

cherish angry and vindictive feelings against any of their fellow-men, as long as they, in their private lives, are grasping and aggressive, heartless and unforgiving, in short, as long as they individually are governed by love of self and the world, and not by love of the Lord and the neighbor, they will not be proof against the evil thoughts which render other countries objects of suspicion, and, gathering force, sweep through communities like a whirlwind, making all peaceful settlements impossible. But if every citizen is in the sincere effort to "do justly, to love mercy, and to walk humbly with his God," this will be the standard of national honor, and war will become more and more a thing not to be tolerated or even imagined. It is therefore no small service which individuals may perform, by doing what they can, in all their per-

sonal duties and relations, to further the cause of truth and righteousness. Let us, then, with the Lord's help, subdue what is false and evil in ourselves. Let us beat our own swords and spears into ploughshares and pruning-hooks. As our chief contribution to the happy state in which wars shall cease unto the end of the earth, let us banish discord and dissension from our own hearts, and live in peace one with another.

II

**Social Aims  
and Industrial Order**

REV. H. CLINTON HAY



“And I saw a new heaven and a new earth :  
for the first heaven and the first earth were  
passed away.”—*Revelation XXI. 1.*

THE beloved disciple was in the spirit when he received this revelation of what was in the Divine mind concerning humanity. In prophetic symbols he beheld the Divine pattern of life for angels and men. His eyes were closed to the things of this world when the heavens and earth and holy city of his past experience gave place to visions of a new heaven and new earth and New Jerusalem.

The wisdom of progress always comes in this way — by a revelation of what is in the Divine mind for men. Moses is sometimes spoken of as the great statesman of Old-Testament times. He was called to lead a multitude of slaves out

of Egypt and organize them into a nation which embodied the principles that have operated in the formation and progress of all the great nations of the earth. These principles were epitomized in the Ten Commandments written on the tables of the covenant. But they were written by the finger of God, and in the mountain of the Divine presence, where the pattern was revealed of all that should make the nation prosperous.

Plato endeavored to lift up his eyes to the same mountains when he wrote his famous works, "The Republic" and "The Laws." By the "pure ideas," which he regarded as the archetypes and patterns of all things, and the great realities from which all real things come, he meant the thoughts of God, the Creator and sustainer of the universe. The failures of his statesmanship came from the fact that he had to depend upon



philosophy alone, without Divine Revelation, for a knowledge of them.

Thus we shall find that the social aims of modern writers, and the industrial order which they propose, fail in just the degree that they neglect the ideals and principles given out of the Divine mind in the Sacred Scriptures, and depend upon the philosophy of natural science alone.

Happily, under Divine Providence, the ideals and principles of social and industrial life revealed in the Sacred Scriptures have held sufficient sway, in the minds of the men entrusted with the government of the nations, to keep them from destruction ; but history shows that whenever, and in the degree that, those principles have been neglected, as in the French Revolution, destruction becomes imminent.

Divine Revelation is entrusted to the

safe-keeping of the church. Indeed, it forms the church about itself to be its receptacle, as of old the tables of the covenant were the nucleus of all the Sacred Scriptures, reposing in the ark and the tabernacle, and the worship and the religious life of the Jewish nation. The church should receive these Divine ideals and principles out of heaven from the Lord, and the state should receive them, in some wise and useful way, out of the church. But the church and state should be distinct, as the church and heaven are distinct. Hence in "The Revelation of John" each is represented as distinct from the other, but in such relations that they can exist only by mutual services. And notice that the order there given is, first, the heavens renewed by the second coming of the Lord, then, the earth renewed, and finally, the church renewed and seen

descending out of the new heaven into the new earth.

For this, freedom must first be given by the Lord. Freedom is the first essential for all human progress. Without freedom to exercise reason in the choice of good or evil, and so to unfold the individual life which is given to each of us, progress is impossible. When men love darkness rather than light, because their deeds are evil, they come into bondage to sin, and into slavery to sinful institutions. Truth is the spiritual light which comes to set them free. Therefore the Lord's coming is always primarily a coming with light. It is the light of infinite love, to be sure, but it flows forth in the form of light, for light is formative. It forms ideals and principles in the minds of men which are from the Divine mind. Thus the Lord comes to make all things new, and

He begins by making men free. The Divine ideals of freedom descend into the heavens and thence into the earth, and make men free there. They must bring first political and industrial freedom. The emancipation of nations and of slaves all the world over, as the first step of progress in this new Christian era, is proof positive that the Lord has made His second coming in fulfilment of John's vision, and has begun His blessed work of making all things new. Hence the thrilling power of Julia Ward Howe's hymn, written in the great political crisis of our civil war, saying,—

Mine eyes have seen the glory of the coming of the  
Lord ;

He is trampling out the vintage where the grapes of  
wrath are stored !

He hath loosed the fateful lightning of His terrible  
swift sword ;

His truth is marching on.

. . . . .

He has sounded forth the trumpet that shall never  
call retreat ;

He is sifting out the hearts of men before His judgment seat ;

Oh, be swift my soul to answer Him ! be jubilant  
my feet !

Our God is marching on.

Without political and social freedom in the state, then, religious freedom cannot be given in the church. And without religious freedom men cannot be prepared for heaven. And without the revelation of the Divine pattern in the mount, the Lord revealing His Divine principles anew, and in new applications, in heaven and on earth, none of these essentials of progress could be received.

Hence we may believe that the New Church can offer a most important help to sociology by calling attention to the eternal principles governing human society, in the light which is now shining

into the letter of the Sacred Scriptures out of their spiritual meaning.

First then, as to the Divine idea of freedom revealed by the Word of God. It is freedom to be and do and become what the Lord by His gifts intends. It must be personal. It must be bestowed upon individuals. Each and every slave must be set free, and all his rights of person and property must be respected and protected.

This was recognized by our fathers as fundamental in framing the Declaration of Independence, and as a justification of the American revolution. As the corner stone of our national structure it is written,—

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the

pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

This is a Divinely-given corner-stone. It is from the Divine pattern shown on the mountain. In the degree that we adhere to it we shall be a strong and prosperous nation; in the degree that we depart from it we shall be weakened and destroyed. It has been imperfectly and only gradually realized as yet. Slaves were not set free on a political basis until almost a century after these words were written, and upon an industrial basis it is questioned if the emancipation has yet come. But this will be considered presently. A professor of Columbia University is pointing out, that the idea of liberty with our revolutionary fathers was based not on individual freedom, but on "group solidarity" and

independence, accompanied by a suppression of individual initiative within the group, and he says, "The old group solidarity based on agreement in religious conviction can never be revived, for our present religious beliefs are but lingering ghosts of the vital pieties of old. A new solidarity, a new social authority based on community of industrial interest has sprung into being. If the individual is not again to be enslaved the new solidarity must be disintegrated, as the old one was, by the forces of social democracy."\* He believes that it will be, and shows reasons for it.

The great difficulty now, however, is in the custom of putting the public good, or the good of some section, group or combination of capital or labor, above the inalienable, Divine rights of the indi-

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\* "Public Opinion," Vol. xxxvii. p. 590.



vidual, and so taking away his freedom. It is the old difficulty that Plato labored under. By making the public good supreme he trampled upon the rights of every person and every class in his dreams of an ideal republic; he deprived husbands of their wives, children of their parents, made all relations and all things common property, and thus destroyed humanity, religion, heaven. This has been the fundamental error of every Utopia. From this fatal error Karl Marx, and other modern philosophers of social reform, have not yet escaped.

Now, let us close our eyes to all this for a few moments and look up unto the mountains whence cometh our help. Let us consider the social life and industrial order of heaven as revealed from the Word of the Lord in His New Christian Church.

First of all we behold the infinite, pure

love of others, and reason assures us that it is for individuals, for that must be the nature of love. It is always personal in the sense of establishing individual relations. It is the love of the lover reciprocated by his beloved. It is the love of the father for his children, child by child reciprocating. By such love the good of the family comes from providing the good of each member of it. The Lord provides the aggregate good of the heavens by perfectly providing for the good of each angel, and even in the hells the same law prevails. The application of this principle to the earth would lead us to seek the public good by jealously guarding the just rights of each and every individual, and so of all.

Starting thus with the individual as the first unit of society, the pattern in the mount shows that the next step is

to unite the male and female in marriage. For we read,—

“ He who made them in the beginning made them male and female; and said, For this cause shall a man leave father and mother, and shall cleave to his wife. . . . What therefore God hath joined together, let not man put asunder.”\*

Thus husband and wife become one in such a way as to retain their individuality, but, nevertheless, to enter as a secondary unit into the organization of society. In heaven they neither marry nor are given in marriage, in any earthly or Sadducean sense, but are as the angels of God, as God made them in the beginning, male and female, never to be put asunder as elementary units in heavenly society. This need not be considered further now, as it will be taken up fully in a subsequent discourse on

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\* Matthew xix. 4-6.

“Marriage and Divorce.” It is enough for the present purpose to see that by the Divine pattern every member of a heavenly, or perfect human, society has his own wife, or her own husband, and that of the neighbor is not coveted.

The first social aim should therefore be a purification of marriage which shall remove tendencies to divorce, and shall establish and protect the rights of happy homes. And a true industrial order is that which is most efficient in supporting and prospering such homes, in which husband and wife, parents and children, may keep the commandments of the Lord, and love and minister to one another in peace and happiness.

We may be sure that such homes exist in heaven, and that each household has its own house and furniture, books, musical instruments, and implements of every variety needful for the realization

of this Divine idea of human welfare; and gardens, flowers, shrubs, and trees; and all arranged into cities, not crowded, and suburbs of perfect order and beauty, of which the holy city of John's apocalyptic vision is a symbol and type, to help us in our earthly building, as a preparation to enter finally into the places of usefulness and mansions of happiness divinely intended for us.

But now mark well that all this carries with it rights to real and personal property in such homes, which must be protected from the covetousness and greed of earth.

Furthermore, the love of others stirs to action in their service. Every angel, and every one in a perfect state of society, has his or her work to do. Here divergences must appear, but not separations. The male has masculine and the female feminine uses to perform, for each other

and for society. This means division of labor, and classification and orderly organization of industries, for coöperation and efficiency and harmonious reciprocity.

No one is hindered or crowded by another, for each has his own place to fill in the industrial organism, his own specialty for which he is qualified by native endowments and education. Each is fully occupied and happy in the exercise of his own gifts and the performance of his own functions, which are indispensable to all the rest, and therefore fully appreciated and valued. Thus each is cheered on by the sweetest fellowship of industry. And new comers are welcomed as bringing new contributions of their own to make the results more perfect and delightful for all.

Hence there is no envy nor ill-will, rivalry is impossible, competition is no

more, zealous coöperation quickens the powers instead. Every one is contented, for he is doing just that for which he is created and endowed, and he is happy in realizing that everyone with him is doing the same.

Thus one Lord and King is acknowledged as assigning everyone to his place of usefulness, and sustaining him in it. But as varieties of uses innumerable require classification into groups, and of groups of various kinds into societies, leaders of groups, of companies, and of societies, are recognized by their qualifications for office. Hence there are governors, and councillors, superintendents and assistants, and in that sense masters and servants and comrades, innumerable and of every degree. But everyone has the dignity of a Divine appointment, and the glory of serving the Lord and His household from the

pure love of others. The greatest servants, those whose love extends to the greatest numbers, giving sympathy with their work and a wise perception of their needs, become thereby the governors and leaders — princes they are called, and they hold office as long as their love clothes them with wisdom for their uses, which is forever.

As there are such varieties in service the returns of industry must be distributed with corresponding variety,—to each according to the needs and dignity of his work. The prince, for the sake of his use, must live in princely state, and the councillors in a becoming manner. There are exalted and lowly conditions, but humility increases with exaltation, and everyone is rich in love and happiness.

Thus we find the Divine pattern, or idea, of what is best for men. It is



given to exalt our social aims and guide us into a true industrial order. In seeking to apply it, however, we must keep in mind the different functions for which this world is intended. The first use of this world is to keep men free to make rational choice between good and evil, in order that they may be prepared for their eternal homes. If their choice makes it necessary, evil must be permitted as well as good provided. And the temptations, trials and struggles of individuals must be multiplied and magnified in those of the community, and become manifest in social disturbances and industrial strife. As with the individual, so with the state or nation, no harm will come so long as Divine principles are not forsaken. Indeed, nothing but progress will result if they are faithfully kept and obeyed. Progress will make necessary continual changes in the laws by

which the Divine, unchanging principles of freedom must be applied. Evils change their forms and present new falsities to excuse and justify themselves. "Eternal vigilance is the price of liberty." By changes in the laws, and in their application, individual rights must be steadfastly guarded and personal obligations enforced. The marriage covenant must be kept pure and inviolable. Homes must be cherished. Parents must be helped, and if necessary compelled, to rear their children for usefulness. Men and women must be kept free to work in their respective spheres, according to their natural endowments and education; and, if necessary, compelled to work for their own good as well as for the good of others. The feeble must be cared for mercifully. Combinations of capital or of labor must not be permitted to interfere with these rights and interests of

individuals. Nor must they be permitted to deprive them of their rightful returns for labor. "The laborer is worthy of his hire."

Just here the most difficult problems for our statesmen are at present found. The thoughtful realize that our government is particularly defective in its relations to trusts and labor unions. That serious wrongs may be, aye, must be endured on this account by individuals, and so by the public at large, is often shown by experience, and was painfully demonstrated by the coal strike of a year or two ago, when the chief executive of the nation had to intervene without being duly clothed in authority. It was believed that a remedy might be found in the courts, but only with impossible delays and unendurable hardships.

This condition is partly incidental to the present stage of our national develop-

ment. In political affairs good progress is made in controlling evil tendencies and protecting the rights of citizens; in industrial affairs, however, far less has been accomplished. But we are blind if we do not see that beginnings in the right direction are being made. Industrial progress has been so swift, quickened by the introduction and rapid improvement of machinery; the rolling up of wealth, and the necessity of combinations of capital for the achievement of great enterprises, has been so enormous, that it is not surprising that the government has not been able to keep up, with wise legislation and just protection of the interests and rights of the citizens, each and all, in the flood of complications and exigencies which have arisen. Ordinary crimes of assault, robbery, and fraud are well covered by laws, and controlled by their enforcement.

But the extraordinary cases of similar crimes on a larger scale, becoming too frequent, by watering and manipulating stocks, and by blocking the wheels of industry or interfering with the channels of commerce,—the law does not cover them, the lawmakers have been bewildered in their efforts to even name them and determine their nature, and the government is reaching out with only the beginnings of success to control them and keep them in the ways of righteousness, justice, and usefulness.

Nevertheless, we may be sure that the remedy will come in a lifting of social aims to the mountains of Divine help. The light has come. It will gradually make plain what is good and what evil, what right and what wrong, in these new conditions, and give us an industrial order nearer and nearer to that of heaven,—at least in its outward form. But the

inward spirit, the heavenly substance received into it,—this will always depend upon the choice made by the individual. The acknowledgment of the Lord as the God of love, and the humble, prayerful effort to serve Him and His kingdom, will bring always the social aims and industrial order of heaven into the souls of men.

But the new earth formed after the pattern of the new heaven is needed, as we have seen, for this descent of the New Jerusalem, if it is to come in growing measure. Let us do, then, all that is given us to do, all in our power as faithful, loyal, public-spirited, and enlightened citizens, to hasten the coming of the new industrial order, praying in the refrain of a hymn, written for a younger nation, which has now become a part of our own,—

“Forever be our country free,  
Her laws and heavens in harmony.” \*

## PRAYER

Our Father, who art the Lord of Lords and King of kings, the God of nations, we thank Thee for the Divine pattern which thou dost ever bestow upon Thy people in the mount of Thy Holy Word. Keep Thy church ever faithful in cherishing it for the good of the nations as well as the good of heaven. Enable us to lift our social aims to its perfect standards, that we may come year by year, under Thy guidance, into the true industrial order; that disorders and ill-will may be put away, and the preparation for Thy heavenly kingdom may be prospered. And to Thee will we render all thanksgiving and honor, glory and power evermore. Amen.

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\* Hawaiian National Hymn. By Lila K. Dominis.





III

The Labor Question  
and the Blessing of Work

REV. JAMES REED



“Man goeth forth to his work and to his labor until the evening.”—*Psalm CIV*, 23.

THE Psalm from which this text is taken is a detailed description of the phenomena and activities of nature. It connects them all with the Lord as their living source. It begins and ends with the words, “Bless the Lord, O my soul,” and its prevailing tone is that of joy and thankfulness. “Who coverest thyself with light as a garment.” “He sendeth the springs into the valleys, which run among the hills.” “He causeth the grass to grow for the cattle, and herb for the service of man.” “The young lions roar after their prey, and seek their meat from God.” “These wait all upon thee.” “Thou openest thine hand, they are filled with good.” “O Lord, how manifold are thy works ! in wisdom hast thou

made them all: the earth is full of thy riches."

These are examples of the verses amid which our text is found. They all declare the natural and appointed order of creation. Can we doubt that the text itself is an illustration of the same thing? "Man goeth forth to his work and to his labor until the evening." Is the fact that he "must work while it is day," to be considered an unfortunate circumstance? Is the necessity for useful labor on his part to be regarded as a curse? Or is it rather to be counted among the causes for gladness and thanksgiving with which the Psalm is filled? That the latter is the case, cannot be doubted by any one who gives deep thought to the matter. A life of selfish ease and idleness would be a curse, both to those who lived it, and to all with whom they were associated. It is only by work of

some kind, that our best powers can be developed, or the community be benefited by our presence in it. There is no object in nature which exists for itself alone. The mineral kingdom furnishes the soil which sustains plant life. Plants furnish food for animals. Minerals, plants, animals, all serve man. Water, air, sunshine, and countless other things that might be named, are universal blessings. The law of use or service controls them all. In doing its distinctive work, each fills out the measure of its own life, and performs a service for all the rest.

To say that man is an exception to this rule, is to utter manifest absurdity. Why is it that from the beginning of time no two human beings were ever created alike? Close resemblances may and do exist; but they are always attended with marked differences. Can

this be the result of accident, or does it point to the fact that each one is born with his own particular capacity for usefulness, whereby he is enabled to fill a place which no one else could fill as well? It is our privilege to believe that in this world the lives of men only begin, and that after death they continue endlessly in another sphere of existence. That is to say, we are immortal beings, and our destiny is fulfilled, not in time, but in eternity. The earthly body is laid aside, but the spirit, who is the real being, lives on. With reference to that endless future state all the events of natural life are ordered. The Divine purpose in creation is, as we are taught, the building-up of a heaven of angels from the human race ; and it is, by the infinite mercy of the Lord, made possible for every man to find a home in that heaven, if he will. When this result is

reached by anyone, he has his opportunity to lead his own true life in the full exercise of his best powers.

If these things be accepted as true, they will all go to show that man was created to be, not a passive recipient of the Divine bounty, but an active factor in the Divine economy. As the sun was made for the purpose of giving heat and light, or as the beasts of the field and birds of the air have each its own function, so is it with him to whom all lower nature pays tribute. By the very laws of his being he is a form of use or service to his fellow-man. Many times in the Scriptures he is compared to a tree. In this comparison it is shown that his legitimate office is to bring forth fruit. For example, in the first Psalm we read concerning the good man, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in

his season." Our Lord also says of the false prophets, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" These human fruits are deeds of love and kindness — good works whereby men serve and help each other. To do these works is as much the appointed duty of a true man, as it is the function of a vine to bring forth grapes. Hence we cannot avoid the conclusion that, when "man goeth forth to his work and to his labor until the evening," he falls into his place in the general order and harmony of the universe.

But is not this contradicted by other Divine teachings? In the account of man's fall from his first high estate, are we not led to believe that he was subjected to the necessity of labor as a punishment for his disobedience? Such has been the supposed meaning of the



words, "Cursed is the ground for thy sake . . . thorns also and thistles shall it bring forth to thee . . . in the sweat of thy brow shalt thou eat bread." But be it observed that nothing is here said directly about labor. Still less is it spoken of as being an objectionable condition of life. And, secondly, we have to remember that the early chapters of Genesis cannot be received as literal truth. The earth was not created in six days of natural time. There was no single pair of human beings named Adam and Eve, no local paradise called Eden, no talking serpent, no visible tree which became to the first man a temptation and a snare. But these things all relate to spiritual conditions and experiences. The whole story is a description — some would say an allegory — of the way in which men declined from their original state of purity. Eden, with its

fertility and beauty, represents that exalted state. The serpent pictures the low and sensuous nature of man, which makes mere outward things seem all in all, and finds its expression in love of self and the world. Eating the forbidden fruit is yielding to that pernicious influence. One effect of so doing is the production of evils which need to be overcome, like thorns and thistles in a tilled field. The work thus entailed is not easy. It involves persistent effort, which is aptly described by the words, "In the sweat of thy brow shalt thou eat bread." But this is not saying that useful labor is in itself disorderly and irksome. On the contrary, as we well know, or ought to know, the faithful striving to remove our evils brings the highest delight. Conquering difficulties, under the Lord's guidance and with His help, opens the windows of heaven

so that they pour out infinite happiness. In the very act of keeping the commandments "there is great reward." Measureless are the blessings promised to "him that overcometh."

But on this point we need no longer dwell. Suffice it to acknowledge, as the basis of our thought on the subject, that work or labor is a normal and desirable condition for man. Why should it ever be deemed otherwise? There are but two reasons. Either the man himself is out of his true order and has no love for work, or the work goes beyond just requirements, and gives cause for complaint. Let us consider these two points separately.

First, it is to be noticed that men are naturally disinclined to steady application and exertion. They would rather be idle than industrious. If left to themselves, they would follow their own

momentary impulses, rather than any fixed purpose or principle. Like most of the lower animals, they would eat when they were hungry, sleep when they were tired, and try to amuse themselves the rest of the time. Such is essentially the life of savage races. With no thought for the future, with no acknowledged relations to their fellow-men, beyond those of their tribe and family, they live under the dominion of mere natural instincts, and their condition is but little above that of the brutes. It may be truly said of mankind in general, however civilized they claim to be, that they would do no regular work, unless they were driven to it by necessity, or saw in it the means of improving their material circumstances. The idea of useful labor, as affording the best exercise for their spiritual faculties and the noblest development of their higher nature, is

almost unknown. As a consequence, their stated occupations are too often considered a hardship. The less work they can do for the greatest amount of pay, the better off they regard themselves. This is the law of absolute selfishness. Get all you can, keep all you get, and do or give as little as possible, is another way of formulating it. Obviously the kingdom of God can never come on earth while such a rule holds. The law of heaven is the exact opposite of this. There each one lives for others, and finds his happiness in doing good to them. The joy of life consists in using one's own best gifts of mind and character for the common benefit.

Is it asked how we can affirm so positively that this is the order of things in heaven. Our answer is that heavenly order could not possibly be otherwise.

“Behold,” says our Lord, “the kingdom of God is within you.” In other words, heaven is essentially a state of mind. The same must be true of hell likewise. That the state signified by heaven must be a state of love, peace and innocence, is a self-evident proposition. That it must be full of neighborly kindness, which can express itself only in helpful and beneficent actions, is equally plain. So far as the feelings which leads to such actions have no place in us, heaven itself has no place. But, on the contrary, hell, which is a state controlled by self-love and love of the world, rules our souls. Strange as it may seem, we do, in such case, actually prefer hell to heaven. These things we could not have thought out for ourselves by our own unaided wisdom. We have needed that they should be made known by revelation. But when

they are thus made known, we see at once that they must be true.

Can any one deny that they go to the very heart of the labor question? Can any one doubt that the light which shines from the teaching that heavenly happiness consists in a life of active usefulness, is just what the labor question needs? No progress ever was or could be made except by striving after higher ideals. To know what kind of life prevails among the angels, is to know what our own life ought to be. An understanding of how the Lord's will is done in heaven is at least a step toward learning how it may and should be done on earth. It is no small thing to be impressed with the truth that our daily labor is not a curse but a blessing. Without this knowledge rooted in the minds of men, there can be no genuine relief from the present state of discon-

tent and unrest. If the work itself is undelightful, no increase in wages nor any other improved conditions will bring lasting satisfaction. But let it be felt that work is a privilege, that it gives man an opportunity for developing his higher nature, and is thus the source of illimitable happiness to himself as well as to others — and the whole aspect of things is changed. All the world looks to him bright and beautiful. He feels himself to be in harmony with all that is joyous in creation. In his heart are the singing birds, the skipping lambs, the laughing brooks, and the glorious sunshine. He is in the full true order of his being. He loves his use or function, because, however humble it may be, it is a means of service to mankind.

This law applies equally to employers and employed — to those who labor with capital, and to those who labor without



it. No mistake could be greater than that of supposing that a man is happy simply because he is rich. Such is far from being the case. If a rich man is miserly, he lives in constant fear of becoming poor; if he is a spendthrift, he brings misery upon himself by his excesses; if he leads an aimless life of ease and luxury, he sooner or later finds it empty and unprofitable. In short, the one inevitable conclusion to which experience brings him is that real happiness depends on things that money cannot buy. None are happy in this world or the other, except the willing and faithful workers, those who have some object in life above their own selfish interest or pleasure. These, and these only, are in touch with the heart of universal humanity, which heart is heaven, and which is centred in Him who said, and is forever saying, "My

Father worketh hitherto, and I work." Earthly riches furnish the opportunity which is given to some men, not of idling, but of working more efficiently for the good of their fellows. So far as wealth is used in this way it is a blessing. So far as it is hoarded or expended for purely selfish ends it is dust and ashes. Ringing out of the holy Scriptures, in Old Testament and New, may fittingly come to us such words as these: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."

Be it then accepted as our primary and fundamental principle that all mem-

bers of society should be engaged in useful work, and should regard that work as something to be loved because it contributes to the common welfare. Those who are animated by this spirit will take pleasure in the work itself, and will be more solicitous to do it well than to obtain for it a large pecuniary return. Until this state of things exists there can be no true social order founded on wholesome and permanent conditions. As long as labor is considered only a hard necessity and a thing to be avoided at all hazards, if possible, the clashing of selfish interests must continue. But let the work be filled with light and joy, as being the means whereby men are bound together in the fellowship of mutual love, and each one will rejoice not only in what he himself is able to accomplish, but in the successful efforts of all his brethren.

This brings us to our second point for consideration. The work which men do may be hedged about with difficulties for which they are not responsible, and which detract from its intrinsic beauty and excellence. Employers may be unjust and oppressive in their treatment of the employed, or the latter may be lazy and unfaithful. In such circumstances it is impossible that the work of either should be enjoyed. The relation between the two becomes one of antagonism instead of coöperation. Distrust and suspicion abound where mutual love should rule. If the one party is bent only on getting the largest amount of work for the smallest amount of pay, and the other is bent only on getting the largest amount of pay for the smallest amount of work, they will live together in a state of perpetual warfare. Peace and good will can never prevail until

they find some higher ground of association than that of mere selfishness. This is an obvious truism ; yet is it the only conclusion which can ever be reached in the discussion of economic problems. The world cannot be reformed by legislation, or by any devices which simply change certain outward conditions. The renovating process must go deeper than that. It must go no less deep than individual repentance and regeneration. Collective bodies of men, as well as individuals, must, in their dealings with each other, apply the ten commandments, the golden rule, and the sermon on the mount. Industrial problems will be solved, so far, and only so far, as these cardinal principles of Christianity are recognized as universal laws of life.

One plain inference from this mode of viewing the subject, is that men in the mass should be treated as human beings,

and not as machines. The modern tendency is toward the latter method. The effect of large aggregations of capital, creating enormous establishments, is to bring together many employees, and to make the individual workman less and less important. The distance between him and his employer is constantly widening, and leaves little room for relations of love and sympathy. This is a great loss, and renders the application of the foregoing principles more difficult. It is far less easy for a man to throw his whole heart into his work, when he has no visible connection either with those who employ him, or with those who use the product of his labor. We all need the warm atmosphere of human interest and appreciation; and some day men will see, even from the viewpoint of self-advantage, that, where this abounds, a long step has been

taken toward the settlement of labor troubles.

But again let us remember that no efforts looking to this end will ever succeed unless they are grounded in the love of useful work. At this autumnal season we thank the Lord for the fruits of harvest and for all his manifold blessings. We thank Him for our life on earth, and for the things that minister to its comfort and enjoyment. We thank Him for the leadings of His Providence, for His watchful care over us, and for all that promotes our spiritual and eternal well-being. These higher gifts of His bounty we value, if we are wise, above all else. And not the least among them is the privilege implied in the words, "Man goeth forth to his work and to his labor until the evening."





IV

**Marriage and Divorce**

REV. H. CLINTON HAY



“Have ye not read, that He which made them from the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall become one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.”—*Matthew XIX. 4-6.*

**T**HIS was the Lord's answer to the Pharisees who had come asking about divorce. Their purpose, we are told, was to tempt Him and lead Him to say something to offend. This is always delicate ground to tread upon. John the Baptist had been put to death by Herod for saying that it was not lawful for him to have his brother Philip's wife.\* The greater was the danger of giving offence at this time in Judea, because there was a heated contest going on between the followers

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\* *Matthew xiv.*

of the prominent rabbis, Hillel and Shammai. The latter allowed divorce only on the ground of unchastity ; but the former taught that the husband might divorce his wife for any reason that rendered her distasteful to him. The Lord's answer, going back of all rabbinical rulings, back even of Moses' permissions, back to the very beginnings of their Sacred Scriptures, and to the Divine plan of creation itself, lifted their thoughts to a purity of marriage which no one could gainsay. He presented a Divine and heavenly ideal which every human soul must instantly recognize as best for all concerned,—for the husband, and the wife, and the children ; for the home, for society, for the nation, for the church and heaven.

Henry Drummond, speaking of this ideal marriage of one husband with one

wife, and of the resulting family as the first social aggregate, said,—

“Long before evolution proclaimed it the strategic point in moral progress, poetry, philosophy, and history assigned the same great place to the family-life. The one point, indeed, where all students of the past agree, where all prophets of the future meet, where all the sciences from biology to ethics are enthusiastically at one, is in their faith in the imperishable potentialities of this yet most simple institution.” \*

All sane thinking, then, as well as pure living, will accept this ideal as a divinely provided good, and will regard every departure from it as an evil permitted, not a good provided. Even the Pharisees assented to this when they urged, in reply to the Lord,—

“Why did Moses, then, command to

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\* “Ascent of Man,” p. 305.

give a writing of divorcement, and to put her away?"

And He answered,—

“Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.” \*

In saying this the Lord justified the position of the less popular party in the Judean controversy, and answered the Pharisees' question, “Is it lawful for a man to put away his wife for every cause?” in the negative. And He stated the single cause with no uncertain sound. But this was not an arbitrary judgment. The crime itself, not the Lord, operates

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\* Matthew xix. 7-9.

the divorce. In order to understand this we must let the Lord lift our thoughts to a perception of the true nature of marriage, and of its origin in Himself. For He was not considering a specific case, as when He blessed the wine at Cana of Galilee, or when He rescued the sinful woman in the temple, saying, "Neither do I condemn thee ; go and sin no more." \* But He was contemplating a universal method of creation existing from a Divine fact in Himself, the Creator. For in the first chapter of Genesis it is written, "God created man in His own image, in the image of God created He him ; male and female created He them." †

The male and female elements, then, are first of all in His own Divine Being. They are the essential love and wisdom

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\* John viii. 11.

† Genesis i. 27.

of His own nature. They unite, are married, act as one, in every Divine activity. They are never put asunder. His love could do nothing without His wisdom, nor can His wisdom do anything without His love. Thus all His powers of usefulness, by which He creates and sustains the universe, are from the constant marriage of these elements in Himself.

This is manifested in all His works. Everything comes from Him in pairs, which soon or late, make manifest the love and wisdom from which they spring, and by their marriages perform the uses for which they are intended. Heat and light flow together from the sun. By their union all nature is vivified. Take away either and the earth would perish. Plants have their bridal beauty when arrayed in flowers, and fruits are from their marriages. Animals have their



mates, and the nearer the approach to man, the closer the relation between individuals of the opposite sex, and the longer its duration; until, when man himself is reached and the ideal marriage consummated, it is made eternal in the heavens, and the full image and likeness of the Creator is attained. Such must have been the Saviour's meaning when He repudiated the Sadducee's conception of marriage in a wife with seven husbands.\*

All the way up this scale of creation some use appears in each thing which is good, and the truth which designates that good, and makes it practicable, is its married partner. Thus every good has its own truth for its husband. God has joined them together. They belong to each other, as substance and form, by the very nature of their origin in the

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\* Luke xx. 27.

Creator. To put them asunder is to destroy their usefulness and ruin them.

So is it with husband and wife in the human consummation of creation, in the very image and likeness of the Creator. In the human will every good is gathered out of experience as a treasure of love, and in the human understanding is gathered the truth by which each good was acquired. To separate a good from its own truth, or a truth from its own good, is to make both useless. And a mixing up of these relations of thought and affection in a mind produces insanity.

Now just as the will is created to receive affections, or goods, from the Divine love—and the understanding to receive thoughts, or truths, which belong to them, from the Divine wisdom—so the wife is created to receive love from the Lord for her husband, and the hus-

band is created to receive wisdom from the Lord for his wife. Not that either is deficient in will and understanding, or love and wisdom, for individual purposes; but for the purposes of their married life, in the home and in society, such are their God-given functions in relation to each other.

In heaven, where the results of all earthly marrying and giving in marriage are perfectly realized, and husband and wife are as the angels of God, made one in His image and likeness, as He has intended from the beginning, these respective functions are clearly seen. It is the inmost joy of the wife to receive love from the Lord for her husband, and to cherish it and nourish it, and inspire him with it, and like a guardian angel to watch over its changing forms of development in His wisdom and in His character, as it goes forth into the

various uses of their home and of the heavenly society in which they live, and thence onward to all the heavens and earths, contributing to their welfare. For she knows that love is life itself in heaven, and that in committing this trust to her keeping, the Lord has given into her care, not only her husband's life, but also his home, his prosperity in usefulness, and thence his happiness. Upon her purity and devotion to him depends not only the happiness of their relation to each other in marriage, but also the happiness of their relations to the Lord and the neighbor.

In this lofty sense has woman been created as a helpmeet to man. For marriage is the inmost human relation, as we have seen—the union of the first two essential elements of society, by means of which love and wisdom from the Lord are so united that life may be

received from Him and thence applied to all other human relations. Thus the fruits of it on earth are children, and a home which shall rear them into useful citizens, who in turn shall establish other homes as centers of life and usefulness. Aye, more, these children of successive generations, by means of earthly marriages and homes, are to be prepared for eternal life in heaven. Thus marriage, even on earth, is sacred as the seminary of heaven.

But there are spiritual fruits of marriage also, which are as important for the continued life and prosperity of heaven as are its natural fruits for the continuance of earthly life and prosperity. It is true that the homes of the angels are supplied with children only by the procession of little ones who are constantly passing from us to them through the portal of death, and whom

they welcome with a love more tender than that of any earthly parent, and care for and educate with transcendent wisdom. But they receive also from the Lord spiritual fruits of marriage to which earthly sons and daughters correspond, — new conceptions of truth and goodness, which they cherish and unfold for usefulness in their homes and in society. Without these blessings from the Lord, received by their own active coöperation, their marriages would be barren indeed, and their homes desolate, heavenly progress would cease, and its life fade away and perish.

Let us not pass by this as having no relation to us now. For in this world marriage falls far short of its noble possibilities if it brings no spiritual blessings of this kind to mark its heavenly progress. Hence the importance of being married in religion as well as in the

interests of the earth. It is not enough to seek the Divine blessing from the church in the marriage ceremony, but heavenly blessings should be sought constantly from the Lord afterwards, in attending church together, in worshipping Him side by side, in the united study of His Holy Word, and in thoughts and affections of eternal life with mutual helpfulness. For in such religious union and coöperation, the Divine promise in the prophecy of Isaiah can be fulfilled, saying,—

“Even unto them will I give in mine house and within my walls, a place and a name, better than of sons and of daughters.” \*

Indeed, all that is noblest, and best, and most satisfying in marriage on earth is from these heavenly influences and these spiritual functions of husband and

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\* Isaiah lvi. 5.

wife. They are perceived but dimly now, it is true; but by those who have eyes to see, they can be seen. Good husbands are active in external things, watchful for new truths, new light, new wisdom, and new ways of usefulness by which the home can be provided with necessities and comforts, and made to fill a larger and better place in society. But good wives are busy in more interior ways, inspiring their husbands with love for their homes and their families, and for their social standing — feeding, cherishing, encouraging and strengthening, resting, comforting and delighting them — watching, guarding, and guiding their affections from within, and looking out upon the world through their eyes and their interests. Even here on earth it is commonly said that marriage has more to do with making or unmaking manhood than



anything and all things else. By the very nature of the relation when a man marries as he ought, he not only endows his wife with all his worldly goods, but he also entrusts to her keeping all his love, his life, his prosperity, his happiness, aye, his very hopes of heaven. And she receives the trust, if she is worthy, with pure love and happy devotion, as the pearl of her life and the crown of her womanhood, and becomes the home and heaven of her husband, and lives thenceforth with him and for him alone—and for others through him and with him. As the poet sings,—

“ We two make home of any place we know ;  
 We two find joy in any kind of weather ;  
 What if the earth is clothed in bloom or snow,  
 If summer days invite, or bleak winds blow,  
 What matters it, if we two are together.

“ We two may banquet of the plainest fare ;  
 In every cup we find a thrill of pleasure ;

We hide with wreaths the furrowed brow of care,  
And win to smiles the set lips of despair,  
For us life always moves with lifting measure.

“ We two find youth renewed with every dawn,  
Each day holds something of an unknown glory,  
With life and hope,—time leads us on and on  
To the conjugal,—oft repeated story,—  
Our souls we pray, save from the path infernal,  
We two — we two — shall live in love eternal.”

This is the poet's dream if you please, his idealizing of marriage; but exceeding as it may the realization of it in most cases on earth, it does not, and cannot, in the least exaggerate its realization in heaven. And the Divine purpose in creation is to form such a heaven of the human race. Indeed, is it not manifest that no one can enter heaven, except in the degree that he is prepared for such a marriage with a God-given partner, as the first element and unit of heavenly society? If such marriages are not

common on earth it is because one, or the other, or both, of the married partners fail to keep this ideal in mind, and fail, with the Lord's help, to endeavor to realize it. For He always gives it to human souls in their courtship, and some taste of its sweetness is always bestowed upon the honeymoon; guardian angels are always watching and working with heavenly influence to preserve it, and unfold it; and every little child born into the world brings innocence and purity, sweetness and light from heaven, to renew and strengthen the marriage vows of parents.

Indeed, the Divine Providence is especially centered and always most active in this institution for the redemption and salvation of humanity. The Lord throws about it every heavenly influence and every earthly safeguard, which is possible without destroying

human freedom and reason, to preserve it and exalt it in its redemptive uses. Every possible consideration of physical, moral, social, civil, religious and spiritual health and well-being of man and his offspring might be enumerated as operating for the preservation and uplifting of it. Nevertheless, it is necessary for each of us, in freedom according to reason, to coöperate step by step in being saved from the curses of its violations, and introduced into the felicities of its observances. The Divine commandment, "Thou shalt not commit adultery," needs to be constantly in the heart, and bound upon the hands, and worn as a frontlet between the eyes. The heavenly ideal needs to be constantly lifted up and borne as a banner of light before us.

Heavenly marriage is thus made possible, even in this world. Therefore we should learn to look to the Lord for it

in all our thoughts, asking help to keep our minds pure and our lives worthy to receive it. From earliest youth we should pray the Lord to lead us into such a marriage, and show us in due season the one whom He provides for us, and teach us to desire no other, as He commands, saying, "Thou shalt not covet thy neighbor's wife."

And after marriage we should make it the first thought and business of our lives to be faithful to our solemn vows in the sacred covenant, or contract, which we have freely assumed, and which we have no right in the sight of the Lord and His angels, and of His church, to violate or recall. There may be many disappointments — health may fail, wealth may go, or never come, hardships and suffering of various kinds may call for endurance, selfishness will from time to time appear, mutual selfishness in the

place of mutual love, and it must be battled with, not in each other but by each in self, and it must be overcome before deeper, sweeter, holier currents of marriage love can flow in from the Lord. For the first work of marriage is to deepen the processes of regeneration and salvation. Indeed, this is the very process of marriage itself. For as in individual regeneration the process is to see evils in the light of truth, and shun them as sins against the Lord, in order that He may give the marriage of good with truth in the soul, and establish heaven within us, so in the regeneration of marriage, evils which are opposed to it are to be seen in the light of its truths, its heavenly ideals, and shunned as sins against the Lord, in order that the heavenly goods may be united to the heavenly truths of marriage in our hearts and homes.

But if differences arise between husband and wife which involve principles of conscience and religion, and light is not found in which they can see alike, let both wait for more light; and let those differences be avoided in the meantime. We are taught that if we live together in similitudes, or things in which we can see alike and act together, shunning strife, little by little the Lord will bring all things into harmony.

None of the temptations, trials, and tribulations of married life which have been mentioned are proper causes for divorce; no genuine Christian would think them so. Are they not, on the contrary, the reasons for marriage, when its uses as a preparation for heaven are understood? Instead of occasioning doubts and fears, then, that a dreadful mistake has been made, and raising the question of a separation or divorce on

account of incompatibility, should they not lead to a deepening devotion to duty and to the pursuit of heavenly ideals, which are thus in the process of realization?

The Pharisees asked, "Is it lawful for a man to put away his wife for every cause?" The Jewish church had lost all spirituality and was declining to its ruin, or its leaders would not have asked it. The multiplying of divorces in the Christian church and Christian lands may well be taken as a warning to avoid a similar condition.

The remedy is to be found in a closer observance of the Lord's words. He is merciful, infinitely merciful, towards sinners of every kind; but He cannot change the nature of evil, and He cannot bestow the blessings of marriage upon that which is not marriage but is an adulteration and destruction of it.



There can be no divorce in heaven, there should be no need of any in the church. Marriage should be held so sacred there that it would never be entered hastily, or from any but well-considered and Christian motives ; and then its trials would be borne and its difficulties surmounted with the Divine help and guidance. Marriage thus observed opens heaven ; but the violation of it, deliberately indulged, excused, and confirmed, shuts heaven, and opens the soul to infernal infestations and insane pleasures, which are entirely outside the church.

Then, out in the world, the relations of man and woman become another matter, and the duty of the church is, not to condemn, but to preach the gospel of repentance and forgiveness of sins with compassion and love, full of the unutterable tenderness of the Lord and heaven. But the ideal of heavenly mar-

riage should never be lowered nor compromised. It should be held steadily aloft in its perfect purity — as Moses lifted up the serpent in the wilderness — the Divine standard and goal of human happiness.

Think of the depths out of which marriage has already been lifted by Divine Providence, operating through the heavens and the church under this standard. History shows fallen men of the past, and some uncivilized races of the present, emerging from a sex condition like that of the brutes. Selfish, brutal passions once led to the capture of wives in war, or the purchase of them in peace. There was no courtship, no overture of love, possible under such conditions. Nor can there ever be until the Lord of love is worshiped and acknowledged, and His Divine ideals of heavenly marriage in some measure

received. Woman is the slave of lust, crouching in fear beneath a cruel lord of selfishness, who puts her away for every cause of displeasure, and captures or buys another. It is nothing but divorce until the little child comes with the love of heaven in his touch, awakens innocence and peace in his parents' breasts, and leads them into the tender relations of the home and heaven. And the little child's power is always that of the Christ child. So redemption comes in the uplifting of the man and the woman into the husband and the wife in marriage,—a gradually regenerating marriage. This is what we find in the history of the race. It is what we find in the experience of individuals, for so history is repeated.

The sweet story of Eden with which Divine Revelation begins, teaches that for every man a heavenly helpmeet is

mercifully created. And that in the innocence of infancy are implanted states of love which forever remain as a basis of heavenly life. For this reason, however separated by the disorders of earth, a deep interior longing fills their souls,—they are never satisfied, and never can be, until in this world or the next they find each other, and are united as one angel in the house of the Lord. Then paradise is given.

#### PRAYER

Merciful Lord, our Heavenly Father, the Fountain of all life, and love, and happiness in heaven and on earth; in Whom love and wisdom are perfectly married, to be the source of all marriages of goodness and truth in human souls, and of husbands and wives in human society; teach us the blessedness of the purity in heart which sees God; and

help us so to keep Thy commandments that we may be brought into Thy image and likeness, and may be led into such faithful and reverent observance of the marriage covenant here, that we may be prepared for the perfect realization of it in heaven. For Thou alone canst provide, and to Thee alone will we render thanksgiving and adoration now and evermore. Amen.











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